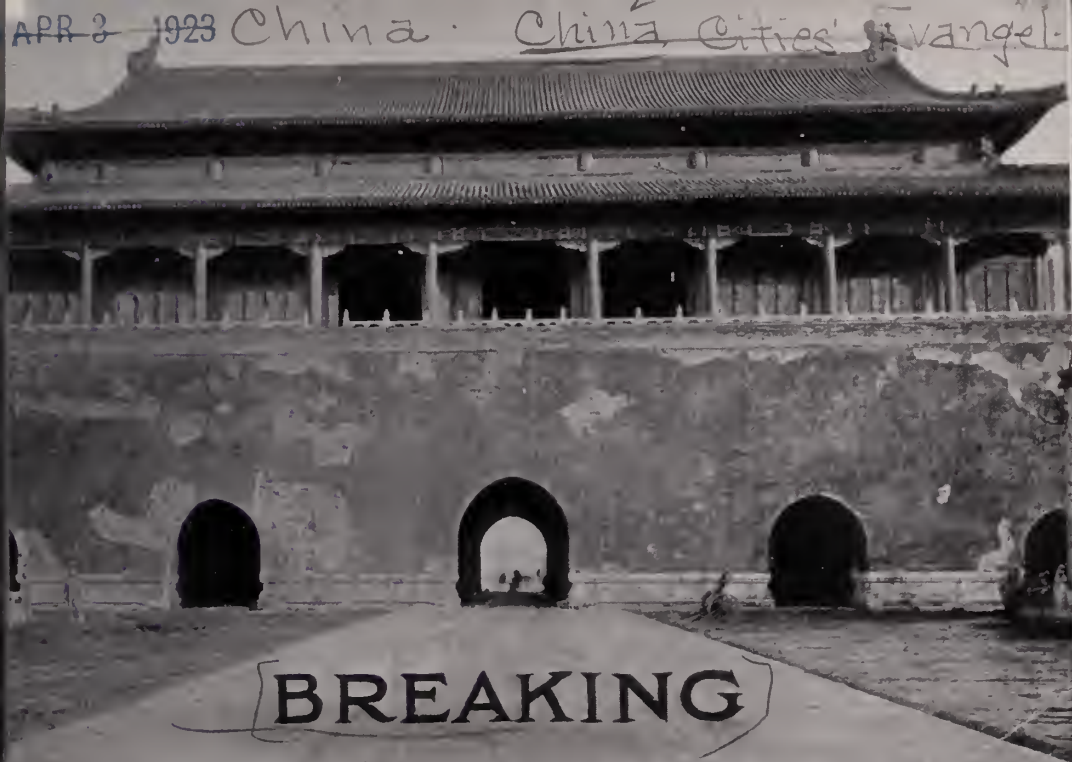


APR 3 1923 China. China Cities' Evangel.



BREAKING
DOWN 1700 WALLS

The Crisis of China's Cities is the Challenge to the American Church

"A Message to All the Churches of North America" is a clarion call issued by twenty-eight Foreign Missionary Boards, to Christians to pray and sacrifice for China at once, while its centers and leaders are plastic to the Gospel. One paragraph of that "Message" reads: "The whole world is agreed in recognizing in the transformation of China one of the greatest movements in human history. Whether we consider the immensity of the population affected, the character of the change taking place, the magnitude of the interests involved, the comparative peacefulness of the crisis, or the significance of the fact that a great and ancient race is undergoing, in the period of a decade, a radical, intellectual and spiritual readjustment, it is evident that it is given to us to witness and have part in a vast movement whose consequences will affect the whole world and be unending."

What John R. Mott Thinks

"I heartily endorse your proposal."—John R. Mott.

"The political, intellectual, sociological, and moral renovation of China and its millions is the mightiest task ever undertaken by any people."—A. H. Smith.

The China Cities Evangelization Project

How the Idea Developed

BY A SERIES of startling events in Far Eastern History, that took their beginning from the defeat of China in the China-Japanese War of 1894-95, the Chinese scholars and rulers have been jarred out of their confidence in the sufficiency of the heathen religions in which they had trusted. As one result, for the first time in Chinese history, the portals of 1700 of China's great and ancient walled cities are open. So long closed in sullen pride and haughty resentment at "Western barbarian intrusion," they are at last *flung wide open* to the American missionary. Li Yuan Hung, Vice-President of the Republic, entertaining the J. R. Mott party, urged them to urge the Home Church to occupy these strong-

"It is very possible that China will become the greatest structure politically and socially ever created on the face of the earth."—A. H. Smith.

Stern and Forbidding Walls Thro' Which the Floods Seep.



For centuries these massive walls of China's cities have in silence looked down upon the multiplied sorrows of her children—flood and famine, drought, plague, rebellion and massacre, idolatry and witch-craft, ignorance and superstition, deceit and fear, squalor and vice—all grinding the face of the poor in a woe that is beyond words.

"The vast mineral wealth of China, together with its numerous and highly trained and capable population, unique in possibilities among the nations, will make China, during the new century, the industrial center of the world, and the Pacific the chief theatre of commerce."—Prof. Reinsch.

holds of heathenism, these centers of vast power; "And to do it *now*. Five years hence may be too late!"

After 100 years of spiritual skirmishing in China, the church has made but little impression on them. To be sure, it has labored under a tremendous handicap because of the mail-fisted opportunist policies in China of the "Christian" Powers of Europe. And the gentry residents of these cities—elegantly clad, learned in their learning, rich, powerful, proud, self-sufficient, reactionary—have heretofore scorned the Gospel Message. Now they—literati, government students, officials—are ready to listen. So then these centers are actually takable—provided the church will really gather itself together and get into shape for this "vast emprise."

Napoleon, who always thought in world-terms, said: "A lion is asleep. Do not rouse him. When China is awakened, it will change the face of

"It is difficult to see what is to prevent China from becoming the greatest industrial country in the world."—Lord Ronaldshay.

"No country can compare with China for natural facilities of inland navigation."

—E. S. Little, Geographical Expert on China.

the world." That awakening has begun. And because of it, China's cities challenge the church by a new and unparalleled opportunity, and by a corresponding responsibility. What are we going to do about it?

Even had we a large equipment of missionaries and money, a foreign occupation of all these cities would not evangelize them. There are too many handicaps. And our ordinary Chinese village evangelists cannot do it—they are not equipped for it.

Shantung Province, of some 40 million people, has 108 walled cities, with many additional market towns, large and important, and multitudes of villages. Of these 108 centers, some 85 fall, by comity arrangements with other missions, to the American Presbyterian Mission to evangelize.

Among the Chinese Christian leaders an "Independent Church" movement had been started, to do this very thing—to reach the gospel-neglected ruling classes of China. Instead of isolation or reduplication of work, it was proposed by some of these high-grade native workers and

"Anywhere, provided it be forward."—Livingstone.

Jesus Christ alone can save the world, but Jesus Christ cannot save the world alone.

leaders that there should be full co-operation between them and the Foreign Missions. Accordingly, therefore, arrangements have been perfected between them and the American Presbyterian Mission which hopes to do its share of this work China-wide; and we are to begin by opening at least 15 cities in those sections of Shantung Province for which the Presbyterian Church is responsible.

With regard to Chinese men available for this great undertaking, we Presbyterians in Shantung are circumstanced with peculiar favor and consequent weighty accountability. Some 50 years ago, the Rev. Calvin W. Mateer, D.D., revered and honored as a premier sinologue, an untiring, fruitful scholar, able translator, versatile educator, and missionary statesman, gathered several beggar boys into a school, which, under his faithful leadership, and ably continued under the presidencies of Drs. W. M. Hayes and P. D. Bergen and W. P. Chalfant, has developed into the great Christian University of Shantung Province, a union institution

“A need, a need known, and a power to meet that need, constitute a call.”

Professor Sêng of the Christian University of Shantung Province, with Wife and Babies.



He is willing to leave an honored and higher-salaried position in order to go into the cities evangelization work to reach the leaders of China. Will you help him?

“ ‘No interest in missions’ betrays either woeful ignorance or willful disobedience.”

embracing schools of Arts, Medicine and Theology, supported by several leading Protestant Missions in that section of China, including even the Mission of the Church of England. Missionary statesmen have repeatedly declared this union mission university to be the most potent single educational factor in the non-Christian world towards making that world “a new creation in Christ.”

As a result, we have graduates of this university scattered all over China. Leaders they are in its remaking, men in the greatest demand and holding every sort of a position of influence and responsibility. Thus we have for this evangelistic enterprise educated men of ability, experience, and consecration; men who have suffered for the Name and who have come to the Kingdom for such a time as this. They are willing to leave positions as heads of departments in the government, and as professors in schools of higher learning, etc. (with all the prestige and honor that such positions in China carry), *in order to take up this work, and*

If Christianity is false, we ought to suppress it; if Christianity is true, we are bound to propagate it.

No man has money enough to purchase immunity from committal in personal service to the purpose, plan and passion of Jesus Christ to get Himself savingly known to all peoples.

at greatly reduced salaries. Accordingly, our mission has promptly met them half way by requesting the Home Church to raise twenty-five thousand dollars at once and one hundred thousand ultimately for the carrying out of the project. And the China Council and the Board have secured the services of the Rev. Charles Ernest Scott, of Tsingtau, China, for the raising of this money.

An Outline of the Project in General

At least five thousand dollars will be spent for the plant in each city, which sum is a mere bagatelle compared with that required for a missionary-manned station. Subject to any local modification necessitated, each building will contain a large auditorium, a street chapel, a guest room for men and one for women, school and Bible class rooms to be used both day and evening, and, with separate street entrance, accommodations for a Y. M. C. A.

"Every church should support two pastors—one for the hundreds at home, the other for the millions abroad."

The greatest foes of missions are prejudice and indifference, and ignorance is the mother of them both.

Engaged in this work will be an older, together with a somewhat younger college graduate (preferably a seminary graduate), a Bible woman and a gateman. In each chapel the salaries, together with incidental expenses, will require five hundred dollars annually. It is proposed to have an educated physician traveling among each five of these cities, seeing patients four days every month in each city; also a general Y. M. C. A. secretary for the fifteen cities. The college is proposing to make this their benevolent enterprise, securing gifts from the alumni scattered all over China; and the Christians of the country whose city is thus occupied will assist; also the gentry in the cities occupied have already given substantial assistance, which it is expected that they will increase until, at the end of three years, the support of the work will be guaranteed from the field.

This whole project is entrusted to the oversight of six men, three Chinese selected by the Synod and three missionaries selected by the Mission.

Emotion is no substitute for action.

A Massive City Gate, With Guardian Temple Above



For centuries the people, seeking soul-rest and finding none, have surged through these frowning portals—their own religion pitiless and impotent to answer them.

The light that shines farthest shines brightest near at home.

Some Considerations Commending the Project

Incidentally, this project is not a new, hair-brained scheme, springing full-orbed out of the mind of some inexperienced enthusiast at home, ignorant of conditions in China, but it is a conviction long and slowly maturing in the minds of some of the ablest of our missionary statesmen—*evolved on the field*, out of a full knowledge of conditions on the field, by those who have lived there longest, whose judgment is solid and respected.

The project commended itself at once to leaders of other missions in China (some of whom are planning at once to put it into execution in their fields), as well as to the leaders of the Home Church.

I. It is occupying the strategic centers. For the vast population of each county, the county seat is becoming more and more the commanding political, commercial, educational, and social center. Longer to neglect the opportunities here, with marvelously opened doors—doors that God hath opened and that no man can shut—would be highly culpable.

You have no right to crucify Christ on the cross of your convenience.

In China, as elsewhere, the country streams into the city. And much of its ablest and best life finds itself permanently located therein. If Paul, an inspired missionary statesman, our human model as a master-builder of the church, set himself to establish churches in the leading cities, shall we continue to pass by such centers?

II. It furnishes an attractive field for an able Chinese leadership. As in all times and countries, large church success awaits a fully equipped leadership. Here, as in the West, high-grade leaders are not satisfied with a pastorate among scattered country churches, but are attracted to the cities, centers of power. With churches developing among these thickly populated counties, the man in the central city will, without the office, be a veritable metropolitan of wide and commanding influence. We have some such men ready for this work, and an inspiring program outlined that will command their services just as rapidly as we can become sponsor for a modest remuneration for those services.

III. This plan makes prompt use of available resources and looks forward to a new and permanent method of work. Had the Home

"Neither will I offer burnt offerings unto Jehovah, my God, which cost me nothing."

Church the missionaries, ready to fill these teeming cities, and had it the money to send them, and were they actually set down within the walls of those vast and numerous centers, the first step in their evangelization would hardly have been taken.

Land for the compound must be purchased—an intricate maze that often leads missionary would-be purchasers through years; a veteran missionary must be detached from a station already overworked and undermanned to lead the young and helpless company of new recruits; building material must be purchased and assembled, much of it often from across oceans and out of other lands; ignorant coolies must be constantly supervised in building operations (often "a process of anguish" to both sides, mutually, "knowing only in part, understanding only in part"); young missionaries must grind at least three years on the language, and spend two years more of watching and experimenting before beginning to be of much practical assistance in the burden bearing; in any company it is very possible that some will be misfits, physically, mentally, or spir-

Street Scene Just Inside the City Wall.



For centuries these hoary walls have forbidden entrance to the "Western Barbarians," while containing within themselves no comfort for bruised hearts. They knew only barter, and the baser passions unleashed.

"Mould your action by God's will for the world rather than by your feelings and fears."

itually, to break down in health and die on the field or be furloughed home at great expense.

An adequately manned station ought to consist of at least two clerical men and wives, a principal of a boys' high school and of a girls', a medical missionary and two single ladies for country classes; and when homes have been built for all these, together with two station high schools and hospital and dispensary and Bible class building, and necessary outbuildings and compound walls, plus the price of the land, a sum of money has been spent that ranges anywhere from \$40,000 to \$100,000 or more for outfit, as against the \$5000 Chinese-manned "Jesus Doctrine Preaching Hall" planted *in the midst of a great city*; and often the land for a mission compound is purchasable only *outside* the city walls, and apart from the people.

Moreover, it is always to be remembered that the only rightful attitude for a missionary to take is that of John the Baptist in the presence of his Lord—"He must increase, but I must decrease!" The missionary must consistently recognize and plan for and look towards the day when

"Speak unto the Children of Israel that they go forward."

his work may be gradually turned over into the hands of the convert, and he and his temporary occupation be eclipsed; when he shall give way in favor of those who preach, and possibly with greater power and results, to their own nationals.

How fortunate that we have a plan that can *use the men trained on the field*; and that they can begin at once what will be a permanent occupancy, and do it by the use of an eminently workable method!

IV. This plan promises Chinese and foreign co-operation instead of separation. Grace and vision on the part of missionaries will be required in order to accord to the Chinese leaders positions of evangelistic prominence while the missionaries retain a directing influence. This will be ideal! Indeed, it is essential.

As a matter of fact, the native leaders have developed so fast and progressed so far that any makeshift, rather than giving them large responsibility and full credit for all they do, will spell disaster, as the history of the missionary enterprise warns.

"Unless history is one great illusion, the entrance of China upon a new national life is of deep and permanent significance—not to the Far East alone, nor yet to Asia, but to the whole inhabited world."—A. H. Smith.

The need is to *fellowship* with the Chinese, not to command them, else we drive them from us, and the Missions thereby be stranded high and dry, without soul-material to work upon and with. And at the present stage of development, this is the only workable plan that will draw both missionaries and prominent converts together, and hold them united.

V. This plan is calculated to eliminate the idea that a "foreign" church is being planted throughout China, which impression is a serious drawback, and has long been. Moreover, the Chinese church itself will never be a large success until its members are filled with the realization that this is an enterprise for which *they* are responsible. This is a fundamental truth; now is the psychological time; and we think the above is the method for turning this responsibility over to them. Whereas it sounds ridiculous to many Chinese for a foreigner to asseverate that the "Jesus Doctrine" is not a "foreign" religion, it strikes home with power for a Chinese of social position to proclaim it as indigenous.

Japanese Soldiers Climbing a Chinese City Wall



In the good Providence of our God the old order changeth; and now these ancient walls of China's cities are become antiquated—as unable to keep out the sin and aggressiveness of foreign nations as King Canute to stay the tide increeping. So that China's cities stand today as helpless before these subtly pervasive powers as are their walls to resist the onslaughts of modern guns and soldiery.

"The establishment of the China Republic is the most significant, if not the most momentous, event of our generation."—President Wilson.

We want to steer China clear of the rock on which Greece and Rome split—a rock of peculiar danger for the Chinese, reverencing education as they do, education for its own sake; that rock, that by the horrors of Europe's "cultural" war, ramifying, world-wide, has been revealed anew, in all its naked, jagged hideousness. The Chinese, for centuries, through the study of their classics, have proven the impotence of "culture per se" to change the human heart "which is desperately wicked — who can know it?"

VI. This method of work helps to make worth while in an evangelistic way the large amount of effort and money put into higher education in China. It furnishes openings for able and consecrated graduates, because such feel drawn towards the influential task of bearing witness for Christ in city centers where the men who are shaping the destinies of China go and come.

VII. Such occupation will give needed prestige to the directly evangelistic work in the eyes of the influential classes both in and out

The Western Commercial Invasion of China



A fine corner of a City Wall disfigured with foreign cigarette and drink posters.

No section of China is too remote, no temple too sacred, no wall too invulnerable to keep out the agents of western liquor and tobacco. The American and British Tobacco Company is spending not only millions of dollars on the manufacture of cigarettes in China, but also in advertising them. Their motto is "Let there be light."

"The storm center of world politics, despite all eddies, has moved steadily eastward—from Rome to the Balkans, to Constantinople, to the Persian Gulf, to India, to China, where it will remain; and whoever understands China socially, politically, economically, intellectually, and religiously, has a key to world-politics for the next five centuries."—John Hay.

of the church. The rapidly increasing prominence given to our church education by so many fine plants and such rapid expansion, with the turning of almost all college graduates to the more profitable work of teaching, is calculated to misrepresent our missionary object. It thus appears that, to say the least, we need the prominence of this city evangelization enterprise for the balancing up of the several departments of our common work.

Because Christianity is not an institution but the principles of God applied and a Life inwrought, what could more damage the Cause of Christ in China than to let the educational and cultural overshadow the evangelistic phase of mission effort? This preaching movement by educated Chinese will be a sane corrective of higher school work.

VIII. This campaign is commended by its plan of approach. Preaching and teaching is to be supplemented by lectures, schools, woman's work, medical work, and Y. M. C. A. and various kinds of Bible classes,

One of Hundreds of China's "Ancient Walled Cities of the Plain."



Unspeakably vast potentialities for Christ lie behind these city walls—mysterious as fascinating. They have stood for ages against the attacks of storms and besiegers; now they call to be given beauty for ashes, Life for dry bones. Will you respond to their open-portalled cry?

"Jesus is better than Confucius. We welcome the American missionary!"

—Vice-Pres. Li Yuan Hung.

thus touching many different points of approach to mind and heart. And, surrounded as each walled city is by multitudinous villages and in close proximity, it will be feasible—both appreciated and profitable—to invite their indwellers on special days to special evangelistic services.

IX. This evangelistic effort promises to arrest the attention and save from spiritual bankruptcy the educated classes, and stem the rising tide of an atheistic, materialistic philosophy of life. This impending bankruptcy constitutes the greatest menace to the future of China. With the grip of the old religions gone, with atheism the popular form of educated thought, and agnostic literature widely read, together with a more or less conscious desire of the educated to find something to satisfy the cravings of the soul, it is easy to see that a veritable crisis has come in the religious history of China. Hence the wisdom and urgency of the above program.

If any one doubts it, let him ponder the significance of the latest religious census of Tokyo University, the crown of Japan's educational

"I am a Confucianist, but I confess that our morals are not equal to the crisis."

—President Yuan Shi Kai.

system, from which that government has rigorously barred religion, the lack of which is directly and confessedly responsible for such an alarming percentage of student suicides :

Total enrollment of the university	8000
Christian	60
Uncertain	440
Atheistic	1500
Agnostic	6000

X. This project has already passed the theoretical stage. We have two such leading men already at work in two cities with splendid results. They are men who could command much larger salaries elsewhere, but who prefer this soul-winning work in these cities, especially among the young men and young women students. In view of the above, is it not apparent that it would be hard to find a Christian appeal combining so many attractive and impelling considerations, and with such "long reach for the Kingdom of God?"

"China has the Christian men—educated, tried, self-sacrificing, able—to evangelize China. You have the American money to link them up with the greatest single task that yet remains to be accomplished before Christ comes again."

Liu Kwang Chao

A Typical Theologically-Trained Man Already Engaged in This City Evangelistic Work

Like many of our leaders, he was a beggar boy, picked up by one of our missionaries. He became head professor of mathematics in the university, a maker of books of higher mathematics, and official translator for MacMillans of higher books of mathematics from English into Chinese. He speaks English well and is a teacher of teachers. For years the Chinese Government has tempted him with 150 taels (a tael equals 66 cents) a month to act as a school inspector for North China, and for years he has continued to serve a Christian college for \$25 a month.

During the great revival services held in the college by the Rev. Ting Li Mei, when scores of students gave themselves to the ministry, Mr. Liu became convinced that he could serve the Master more efficiently

Liu Kwang Chao—Mathematician, Teacher-Trainer, and Evangelist—
with Family



In a great walled city he is now spending himself—with magnificent results—to win its gentry residents. Will you strengthen his hands?

"Whoever gets possession of the natural resources of China will find a way to master the world more efficiently than Rome did in her day."—Lord Beresford.

as a preacher than as a teacher. Accordingly he left his professor's chair to study three years for the ministry in our Union Theological Seminary. As soon as he had completed his course, he entered at once upon his work in an ancient walled city, An Kiu, where a large pawnshop was fitted up for his use. Last year he there organized a church composed of 150 gentry. Already under his direction the place is a beehive with a normal school of 60 girls, a boys' academy of 60, a school for the wives of important young gentrymen of the city, a women's department in which an excellent Bible woman is at work, a large night school, a Y. M. C. A., a large primary school for boys and one for girls. *All these schools are self-supporting*, as this work would soon be in all great centers, and the Bible is a required part of the daily curricula, and chapel is held every morning and evening.

Mr. Liu has again definitely told the government that he cannot accept its flattering offer. "I am doing a great work and cannot come down." A veteran missionary friend writes (November 20, 1914): "Last Sunday

"To capture the Chinese Race for Christ means the early conquest of the whole world to Christianity."—A. H. Smith.

Rev. Liu gave a powerful appeal to the students of the university for consecration to this great work—I think the most powerful, influential talk *ever given here.*" This is love and zeal, trained and according to knowledge. Will the Home Church let it go to waste—for lack of opportunity of adequate expression, *which it alone can supply?*

Some of the Wall Breakers Waiting for You

(See Illustration on next page)

